Fourth Chapter, which telleth of the second house, when it was the time of this sign, named Two Rabbit; and those then born in it did nothing but drink wine.

And of Two Rabbit, which followed, it was said that he who was then born was a great drunkard. Indeed, he required, lusted for, and used wine like a pig, he gorged himself and was a glutton with wine. Only to it did he dedicate himself; he depended upon it, consumed it to excess, and overindulged himself in it. He took it to himself inhumanly and needed it immoderately. Only his drinking did he consider. With it he awoke, with it he arose; never did he arouse himself, take notice, or sober up.[1]

In truth, sometimes he no longer took food. At such a time he only became a slave to it. No longer did he take to his bed. Night after night, when he arose, he visited various wine makers' houses begging wine. Never did he come to his right mind. He was not well even when he drank nothing. And he did not bother about it, nor ablior it, nor become distressed nor nauseated by it even though it were only the dregs, which indeed were like spoiled clots, with dirt, or full of gnats — full of filth and rubbish. So he swallowed it, sucked it in, and gulped it. Like a dog he licked his lips.

If he did not find wherewith he could become drunk, in order to buy wine he hurriedly seized his cape, or his breech clout, thereby finding for himself poverty. He could not abstain or steel himself.

Nevermore thereafter did he live in bliss and contentment. Still, when indeed he passed a calm day, once again he was quite drunk, very drunk, lying stupefied, filthily drunk. No longer did he take heed. He pitched forward upon his face; he fell head first. He went wallowing in ordure,[2] with blanched or reddened face, debauched, with hair tangled, uncombed, twisted, and matted; no more did he tend

Injc navi capitulo: itechpa tlatoa, injc ontetl calli, in jpan, y, machiotl, in jtoca vme tochtli: auh in vncan tlacatia, ichoan in çan qujxcavia tlatlaoana. 787^x

Auh in qujoaltoqujlia vme tochtli: mjtoa, in aqujn ipan tlacatia, cenca tlaoananj, vel qujtolina qujztlaquj, qujpitzonequj in vctli, vel ocpoça, ocxixicuj: çan iee in qujmotequjuhtia, ipã mjxpoa, qujmotequjmaca, qujmotlaelmaca, âqujmotlacamaca, qujtlaelnequj, çan jauh povi, ipan oalliça, ipan oalmeoa, aic mozcalia, aic tlachia, aic ix qujcuj: 787^x 733

in nel quenman, aoc qujtlaquallotia, ça iuhcapan in conmomaca, aocmo qujpepechtia, ioiooac in moquetza, tlachicque inchã cacalaquj, tlatlapevia, aquenmã tlapohuj in jiollo, âvel ca in maca tle conj: auh aoc quen qujmati, amo qujtlatzilhuja, amo yvic eoa, amo qujtlaeltia, in manel ça xaiocujtlatl, in çan iuhquj tetzacpol, chapantica, anoce moca çaioli, çaiollo, moca tlaçolli, tlâtlaçollo, ça iuhquj qujtoloa, iuhquj qujçolotza, qujltequj: iuhqujn chichi motempapaloa.

Intlaca oc tle qujtta, qujtlaoanaz, ic moccoviz, qujcujtivetzi in jtilma, yn jmaztli: icnoiotl ipampa qujmottitia, aocmo vel motlacaoaltia, moiollotechioa:

njman aoqujc vellacaconemj, tlacaco tlamati, in ma oc ivian oncemjlhujti, onocuel ivintic, tequjzocomjc, onocuellapolo, tlaelivintic, aocmo qujmati, ça mjxicquetza, motzonjcquetza, cujtlanexiuhtinemj, ixtenexiuhtinemj, ixchichilivi, ixchichilpul, quapôpoliuhtinemj, quatzomaiuhtinemj, quapôpolpol, quatzômapol, aoc onmomatoca, aoc onmopepetla, aoc onmoquapepetla, intlanel cana momaiavi, mjx-

1. *Ic qujnj.* See *Ixviovui* in Molina, *op. cit.*, and Simeon, *op. cit.*
2. Cf. Olmos, *op. cit.*, p. 236: *yya tzompachpol, yya cuidauexpol mocuxuiia.*

X 787
●733

it with his hands, or comb and arrange it. If somewhere he threw himself down, and fell on his face, or his nose, or his knees — if he fell and skinned his knees; or he broke a hand or a foot, etc., — no longer did he heed or note the pain. Nowhere was there peace or virtue in his face.

And his hands only quaked, quivered, and shook. And his speech was no longer prudent; it only quavered. He only spoke as a drunkard; intemperate words emerged from his lips, which he should not have said. Continually he shouted at others, harangued them, affronted them, and quarreled with them. All that he said was not fit to be repeated. He went howling and shouting, boasting that he was a brave man. He danced in a circle, opening wide his mouth as he sang. He was disrespectful and impudent. He seized everything to brandish and raise as a threat — the beast, the stone, the club.[3] He went carrying his stone or his piece of wood with him, constantly troubling and threatening people, and blocking the way.

He brought poverty to his children — always causing them fear, constantly terrifying them, scattering them.

Never did he sleep or rest easily. In time he fell exhausted, consumed by pain and affliction. No more did he say: "Wherewith will my home appear attractive?" — [for] he thought of nothing but his wine. Only rubbish prevailed and ashes were strewn throughout. In his home, no one swept; no fire burned. It remained in darkness. Misery reigned.

It mattered not where with others he slept and lay down to sleep. [For] his heart was only there in the taverns, the wine shops. When he found no wine, he seemed anguished of heart, as if he hung high, or tumbled into a pitfall, like a vagabond.

And if somewhere he found a drinking place, there he satisfied his longing, quieted his anguish, as if gladdened and calmed.[4] There he sat firmly and fast, dedicated to sitting, seated happily. No more did he think to depart.

And if he were bidden to drink somewhere, as never before did he spring up to run and take pains to enter. As if spontaneously,[5] he suddenly ran,

toxaoa, moiacatoxaoa, motlanquatoxaoa, motlanquaxipeoa, momapoztequj, mocxipuztequj. Etc. aocmo qujmati, aocmo qujtecococamati, aoccan tlacacemelle, aoccan tlacaiectli yn jxaiac:

auh in jma ça cuecuechca, ça viviioca, papatlaca, ioan in jtlatol aocmo mjmati, ça cuecuechca, çan tlatlaoancatlatoa, ça much tlacaçollatolli in jcamacpa qujça, in qujcacamacaoa, çan jc nemj in tetzaztilia, in tetlacaqujtia, in tepinzuhtia in teaoa: much qujtoa in aitolonj oiouhtinemj, tzatzitinemj, moqujchitotinemj, momamantinemj, mocamatzaiana in cujca, atle qujmauhcaitta, atle qujmamati, much qujcujtivetzi, cacocuj, cacoleoa in tequanj, in tetl, in quavitl: iteuh iquauh ietinemj, tlacatl qujcocomonja, tlacatl qujcuecuetlanja, vtli qujtzatzacutinemj:

icnoiotl qujmjttitia in ipilhoan, muchipa qujnmamauhtia, qujmjiçavia, qujncecenmana,

aic tlacacochi, motlacateca: qujnjquac quauhtenvetzi, in jellel onacic in onmellelaxiti, aocmo qujtoa, in tlein ic ontlavelneciz nochan: ça mache in jvc qujmati, ça tlaçolli qujztoc, tequjxqujtl coxontoc, in jchan, aiac tlachpana, amo tlatla, tlaioaticac, icnoiotl qujztoc,

ça canjn tetlan cocochi, tetlan mocochteca, ça vmpan ca iiollo tlachiccan, vctlaliloia, in atle qujtta vctli, iuhqujn nentlamati yiollo, iuhqujn aco pilcac, iuhqujn ſactiuetzi, iuhqujn avic iauh.

Auh intlacana otlaipantili tlaoanoia: iuhqujn vncan motlatlalia yiollo, iuhqujn iioiolipan, iuhqujn iiollo yiztaia, yiollo cecelia. vncan moteteuhtlalia, motepitztlalia, mocentlalia, mopaccatlalia, aoc tlacatlaliztlamati.

Auh intlacana tlaoancanotzalo: iuhqujn aoc ie choloteoa, ie çomocacaquj, iuhqujn ce inacaz, iuhqujn onvicinj onmotlaloa, mjçiuhcatlaloa, momama-

3. Cf. Simeón, *op. cit.* (*tequani*) and Olmos, *op. cit.*, pp. 240, 242, and elsewhere (*tetl*, *quauitl*), where the terms *tequani*, *tetl*, and *quauitl* are used metaphorically for "chastisement." Sahagún, however, renders them literally.

4. Cf. Sahagún, *Florentine Codex*, Book VI, cap. xli, fol. 193r.

5. Cf. Sahagún, "Memoriales con escolios," p. 204 (glos. 8).